THE SUN OUT-SHINING THE MOON:

OR

Righteousnesse excelling Rottenness;
In answer to a lying scandalous Paper;
PUBLISHED BY

JOHN MOONE;

ENTITULED, THE

TRUE LIGHT

Hath made manifest darkness, &c.

But it is darkness put forth for light, as it will appear by that which followeth;

And is Published by

JOHN PRICE.

Prov. 30. 12. *There is a Generation that are pure in their own eyes, and yet are not washed from their filthiness.*

Prov. 12. 22. *Lying lips are an Abomination to the Lord: but they that deal truely are his delight.*

Prov. 19. 19. *The lips of truth shall be established for ever: but a lying tongue is but for a moment.*

Prov. 14. 25. *A true witnesse delivereth soules: but a deceitful witnesse speaketh lyes.*

LONDON, Printed for the Author. 1658.

T. Jolley Esq. F.S.A.

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READER,

I Had no desire to appear so publickely; neither had I so appeared now, if the wrong and abuse had reflected onely upon my self: but lest that the truth (professed by me) should be abused through my being silent, seeing that the good will of our God was to deprive me, and many more, of my Brother *Hugh Evans*, who was buried before the appearance of *John Moones* printed Paper: For if he had lived, I should not have so publickely appeared in this Work, he being chiefly accused and abused by the aforesaid *John Moone*. And seeing that I am also grossely abused, and my words perverted, I judge it my duty, and know it my liberty to clear my self and others, from the aspersions falsly cast upon us, and vindicate the truth professed by us. I would have the Reader to know, that I have no prejudicial thoughts towards *John Moone*; though I have worse thoughts of him then I have of many of his Brethren, I would not the least wrong done to his (nor their) Persons; and I would as willingly give them the liberty of their consciences, as I would have the liberty of my own. Drunkards and Swearers can go without being persecuted, neither dragged or haled to Prison, when civil, sober harmlesse men, under the name of Hereticks, are abused and imprisoned, and be judged by vile carnal unjust Judges, who have no Religion nor God, (but their bellies:) but if any should say now, he taketh the part of those whom he himself opposeth: (It is true) I do so, but I do not oppose them (peradventure) as thou dost. It may be thou wouldest have men to be of thy Religion, be it right or wrong, whether they can believe it or no; or else thou wilt have them persecuted and imprisoned, and so force them to make Shipwracke of their conscience, or to suffer

persecution: And I would use all Lawful meanes, in love, meekneſſe, and tenderneſſe, to convince them of their errors, and if I could be a meanes to win them, I would rejoyce in the Lord with them; if not, I will pity them, and mourn for them; and not seek to destroy them, as the manner of most of all Nations is, not considering that the ninth hour may be behind, or that they may be called at the eleventh hour: But thou wouldest have them to observe thy time, and not suffer them to stay for God's time; or if they will not observe thy time, thou wouldest have them destroyed, and not suffer them to live until the last hour, to see if peradventure they may enter into the Vineyard and will of God, and be saved.

But I shall desire thee, and all men, to learn of the Spirit of grace and meekneſſe, rather to pity then to persecute thy poor miserable Brother, who was created and estated with thee in Paradise, who also have fallen from thence with thee, and became Children of wrath: and though by grace thou art recovered to a lively hope of that glory that shall be revealed; O (I say) rather learn to pity, and to long for the recovery of him out of the snares of the Devil, then to hate and persecute him. So I leave thee, and desire to find thee led by the Spirit of moderation and wisedom; and remain a Lover and well-wisher of thy soul and body:

J. P.

Also I desire thee to read, and not to judge partially of either side: And likewise thou art desired to observe the difference between their words and Papers, and ours; for I have published several Papers, which they had sent to us; and also those which we had sent to them.

Dated the ninth day of July, in the year 1657.

EPI-

EPISTLE.

TO all them in whom a ſparkle of true grace, and ſincere zeal hath once been kindled, and have felt the weight, and ſeen the odiouſneſſe and filth of their ſins; And by the light and love of the Father being kindled in the heart, have ſeen, and judged it but juſt to deliver up unto death that Murtherer, who hath killed the juſt; and ſo have put on a Righteous Reſolution, and continueth in the Battle, and fighteth under the Banner of God's love: and though peradventure you have been benighted in the purſuit of your Enemy, and were at a ſtand in a deſolate Wilderneſſe; yet your hatred againſt the Enemy remaining (that is to ſay, your own ſins, fleſhly wills and deſires) and a longing deſire after that peaceable Habitation and life, which is to be attained unto through death: I wiſh that Chriſt's exhortation may prevail with you in this confuſed age, in which there is ſo many Loe here, and loe there; Be ye as wiſe as Serpents, and harmleſſe as Doves: wiſedom and Innocency are excellent vertues at all times, but eſpecially in theſe dayes, wherein there are ſo many Forms and Profeſſions of Godlineſſe; and Antichriſt moſt ſubtilly hath laid its ſnare in every one of them; and no ſooner he is found out in one ſhape, but ſpeedily he ſhifts himſelf into another ſhape or Form, and decketh, trimmeth, fitteth, and ſheweth himſelf as though he is God: So I deſire that you would carefully obſerve his motions, and refuſe his ſociety; and that you may die dayly to every thing that dieth, and ſo be weaned

from the Vanities of this present evil world. Chiefly for your sakes have I published somewhat of that which hath passed between the Baptized Believers in these Countries, and the people known by the name of Quakers. *As for the people in general, I shall not say much of, but chiefly those which I and others in these Countries have had experience of their Doctrine, Lives, and Conversations: they have not been in this Countrey but about eighteen Moneths; and to speak the truth, they brought many shifts with them: but before thirteen Moneths was come about, they were worn thred-bare, in so much that their nakednesse and shame was seen. So I commend you with all Saints to the meek love of God. I rest, and remain,*

Your Friend, and Lover of all them that in sincerity seeketh and longeth after the fulnesse of God and goodnesse,

JOHN PRICE.

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THere was a meeting in the Parish of *Llanvr*, in *Radnorshire*, where *Hugh Evans* was exercising his Gifts, to the edifying and building up of his Brethren in the Faith and fear of the Lord; and in his exercise he said to this effect, That there is a threefold nature in the people of God: The Divine Nature, The Humane Nature, And the Serpentine Nature: The seed of the Serpent

pent under the feet of the ſeed of the Woman; the ſeed of the Serpent bruiſing the heele, but the ſeed of the Woman bruiſing the head: then one *John David* a Quaker, ſo diſtinguiſhed from other men, ſpake to this effect, or theſe very words: I deny thy third; there is but two; ſtop thy mouth; the Plagues and Judgements of God is thy portion: and with many preſumptuous words in the name of the Lord, he railed much againſt us; and ſo began to teach the people, and held forth that there is but two things, light and darkneſſe; God, and the Devil; the ſeed of the Woman, and the ſeed of the Serpent; and many things to that purpoſe. After him *John Moone* began his Leſſon: but *Hugh Evans* made ſome reply to this effect, That if it was ſo as they ſaid, that there is but two things, light, and darkneſſe; God, and the Devil; the ſeed of the Woman, and the ſeed of the Serpent; then what is that which is to be ſaved, or to be damned? for it is impoſſible for the ſeed of the Serpent to be ſaved, nor for the ſeed of the Woman to be Eternally damned.

But *John David* did give no ſound anſwer, and I believe that all rational men will ſay, that he could not: Then this queſtion was by us propounded to *John Moone*, but his anſwer was no better then the other: Whereupon the ſaid *John Moone* ſtared in *Hugh Evans* his eyes, and asked him many queſtions (though they themſelves cry out againſt others, for asking of queſtions) ſome of them I can yet remember. The firſt queſtion he asked him, was this: *Art thou come to the beginning?* He anſwered: I am come to the beginning and the end, Chriſt Jeſus. Again he asked him: *Haſt thou eaten of the Tree of Life?* He ſaid, He had. Then *John Moone* ſaid, *How comeſt thou there?* Thou knoweſt what the ſword of the *Cherubin* is: *Hugh Evans* ſaid, It is the anger of God. Then he asked, *What the Soul was?* Upon that I deſired *Hugh Evans* not to anſwer him, knowing them to be but the Cavillers queſtions. Then *John Moon* ſaid to the people, This man, who is your Teacher, knoweth not what the ſoul is. Then *Hugh Evans* ſaid, Anſwer not a Fool according to his folly, leſt thou be like him; yet anſwer a

Fool

Fool according to his folly, lest he be wise in his own conceit: And so *Hugh Evans* stood up, and read this Scripture, *And God breathed into man the breath of life, and man became a living soul*; and so gave the people a Description of the soul of man. And after he had done, some that were there desired *John Moone* to gainsay, if he could, what *Hugh Evans* had said concerning the soul, but he did not: much confused discourse hath been that day, which cannot be repeated; neither is it worth the repeating.

At another time there was a meeting of theirs, at a place called *Yswriw*; to which meeting *Hugh Evans* and others went; and he accused them of denying the Resurrection, and desired time and silence to prove it, but could not have it, but much brutish and unreasonable Behaviour: shortly after I sent these ensuing queries to *John Moone*:

First, *Whether God and man was not two distinct things, after he had created him?*

Secondly, *Whether man onely did not fall from that peaceable estate, which God had created, and stated him in, and no part of God fell with him, or in him?*

Thirdly, *Whether that formed creature man, or that body which God created in the beginning, did not become mortal, and must die the natural death?*

Fourthly, *Whether that body, or the bodies of all men, shall not at the last day, or at the dissolution of this world, and all Creatures, be raised up out of the Earth, and receive a just Sentence?*

These queries he did take upon him to answer: But I will leave it to the Reader, to judge what manner of answer it is. Their answer, with their queries, are as followeth.

John Price, I having received thy Paper, wherein thou seekest to put a Cloak on thy errors, which Paper I am made free to answer for the innocent sake, and not to satisfie thy busy mind.

First, Whereas thou broughtest the Scripture in *Nehem.* 7. 5, 64. to be a Cloak for thy error and covetousnesse: but the Scripture doth declare against all errors and covetousnesse, wherein thou art shut out of the Scriptures, and

art a stranger to the life of God, which gave forth the Scriptures, living in thy Ignorance and covetousnesse, wresting the Scriptures to thy own destruction.

Answer: It is not for that word Register that I charged thee withall, for the word in its place I own: But for that thou dost follow the way of *Balaam*, who loved the wages of unrighteousnesse, but was rebuked for his Iniquity; and so I rebuke thee: and whereas thou hast confusedly written in thy Paper, concerning Justice of the Peace, and naming no man, yet for truth sake I answer.

All that are true Ministers of God, and Magistrates I own; and all that are just, and do justice, is more acceptable to the Lord then sacrifice; and all that acts for the punishment of the Evil-doers, and the praise of them that do well: For so is the will of God, that with well-doing we may put to silence the Ignorant and the Foolish men: And herein is our Father glorified, and the Enemies of God discovered; and all them that acts not according to that which is just, I deny. An Answer to thy queries.

First Query: *Whether God and man was two distinct things, after he had created him?*

Answer: The Lord God is Eternal, and endures for ever, and he formed man of the dust of the Earth, which is Carnal.

The second Query: *Whether man onely did not fall from that peaceable estate, which God had created, and stated him in, and no part of God fell with him, or in him?*

Answer: It was man onely that brake the Command of God, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned: herein I deny, that that which is of God, should fall into sin, or Iniquity.

The third Query: *Whether that formed Creature man, or that body which God Created in the beginning, did not become mortal, and must die the natural death?*

Answer: All flesh shall perish, and man shall return to the dust, from whence he was taken.

The fourth Query: *Whether that body, or the bodies of all men*

men, shall not at the last day, or at the dissolution of this world, and all Creatures, be raised up out of the Earth, and receive a just Sentence?

Answer: All shall be changed: for the Trumpet shall sound; they that have done good, to the Resurrection of life; and they that have done evil, to the Resurrection of condemnation. Here is thy objections and queries answered, by him whom the world calls *John Moone*.

This Paper, which he first makes mention of, I sent to him, I have not the Copy of, else I would have set it down here, but the effect of it was this: *John Moone* hath charged me with *Balaams* sin, and why? but because I was a Register: and he pressed upon me to prove my practise by Scripture, and prove a Register in the Church of God: Then I produced in my Letter that Scripture, *Nehem.* 7. 5, 64. which is effectual to answer what he demanded: and as he is full of confusion in other things; so also in this, in not distinguishing between the Church and Commonwealth: to be an Officer of a just Law, and justly executed, is no sin; neither is there any more error nor covetousnesse in it, then is in any other calling whatsoever: and wherein he compares me to *Balaam*, who would by Witch-craft destroy all the people of God, I will not trouble my self about it, but leave such a plain case to the Reader, to judge of the unequality of the comparison.

Here followeth several queries, sent by *John Moone*, and one *John David*, to *Hugh Evans*, and *John Price*, which are as followeth.

Now having answered thy Paper and queries, we have sent these few queries to be answered by *Hugh Evans* and thee, and all your followers, and so let them be particularly answered, according to plain Scriptures, if any of you can, or else let your mouths be stopped for evermore.

First query: *What is the first principle of pure Religion, and undefiled before God? and whether this pure Religion is to be attained here, while men are this side grave, yea, or nay?*

John David, and *John Moone*, this in brief touching your

queries: We answer to your first, That it is repentance from dead works, and that is attainable this side the grave, or the natural death. Be ashamed of your ignorance, in asking such a question, as whether pure Religion is attainable in this life.

Second query: *What that light is which lighteth every man that comes into the world; and whether that light is within in the conscience, yea, or nay?*

Second Answer: Christ is that light, and it shineth in some men's conscience, and not in all; for *Esai.* saith, that there be some men which have no light in them.

Third query: *Whether that light which is come into the world, which is the condemnation of the world; be sufficient to lead them to Salvation, yea, or nay?*

Third Answer: It is sufficient.

Fourth query: *Whom God spake to, when he said Let us make man in our own image; and where that Garden of* Eden *is where the Lord God put man whom he had formed?*

Fourth Answer: God spake to himself, as he was Father, Son, and Spirit: and as touching the Garden of *Eden*, where it is, and seeing you would have us to prove by plain Scriptures, we direct you to the first Book of Moses, and the second Chapter; not because we have no more to say of it, but that *Ismael* is not worthy of it, or you scoffers.

Fifth Query: *Where is that flesh and blood to be obtained, except a man eateth thereof, he hath no life in him? now if any of you can witnesse life, declare whether it be a this side grave, yea, or nay?*

Fifth Answer: That flesh and blood is in the believer, and he eateth and drinketh thereof.

Sixth Query: *Whether they that are Baptized into Jesus Christ his death, be not made free from sin, yea, or nay?*

Sixth Answer: They are made free from the condemning Power of sin.

Seventh Query: *Whether there be any true Church, but that Church in God? and whether any in that Church were persecutors, or went for the wages of unrighteousnesse?*

Shew

Shew one Example in all the Scriptures if you can, or else repent and be ashamed for the evil of your wayes.

Seventh Answer: There is no true Church out of God, but are by Faith in God; neither doth that Church persecute, nor bring a Justice of Peace with them, to threaten those that comes peaceably to enquire, and to try the truth of its doctrine (as you have done to us) nor do any of them go for the wages of unrighteousnesse: and we do exhort you to repent of your lying, in accusing us of any such things.

Eighth Query: *Where that voice is to be heard, which gathers into one sheep-fold, and where that sheep-fold is? and whether any of them, which follow the one Shepherd, may be plucked out of his hands, yea, or nay?*

Eighth Answer: Where the true Teacher is, there the voice is to be heard: And where the Saints are gathered, there is the Sheepfold; and they that follow Christ, cannot be plucked out of his hands: but if any of them will leave following of him, by hearkening unto such seducers as you are, them they may come to ruine.

Ninth query: *Where that City of the living God, and Heavenly Jerusalem is, and the Church of the first born; and where the Spirits of the just men made perfect is? and whether this may be known, and witnessed this side the grave, yea, or nay.*

Ninth Answer: That City is where the presence of God in peace is: And we shall more fully possesse it, when mortality shall be swallowed up of life.

Tenth query: *Where that bottomlesse Pit is, where all them that doth wickedly, and forget God, shall be thrown into, if any of you can declare?*

JOHN DAVIES. JOHN MOONE.

Tenth Answer: Where the presence of God is not in peace, there the bottomlesse Pit is.

If you are not satisfied with this answer, do you appoint the time and place, and send us word, & we will give you the meeting, and will reason with you, provided that you will be civil. *Hugh Evans. John Price.*

Theſe fore-going anſwers were ſent unto *John Davies*, and *John Moone*, from *Hugh Evans* and my ſelf, ſpeedily after the receiving of theirs; and ſeeing that *John Moone* hath put forth a Book; why did he not put forth all that had paſſed in writing between us? but in ſtead of that, he gathered a parcel of his own forged lyes againſt us, as I ſhall make hereafter manifeſt.

Here followeth another ſcandalous Paper, which was ſent to us from *John Moone*, and *John Davies*; which is as followeth.

A reply unto the anſwer of Hugh Evans, *one of the blind Prieſts in* Radnorſhire *in* Wales, *which he hath made unto certain queries, which was given unto him and* John Price, *one of his followers, by us who are known to the world by the names of* John Moone, *and* John Davies: *wherein their blindneſſe and Ignorance is made manifeſt.*

Anſwer: Whereas thou ſayeſt that repentance from dead works is the firſt principle of pure Religion: herein is thy blindneſſe and Ignorance made manifeſt, unto all them which will not be wilfully blind; and thou *Hugh Evans* art found in the ſteps of the falſe Prophets, which knoweſt not the firſt principle of pure Religion: For we ſay that the firſt principle of pure Religion was before tranſgreſſion was, and tranſgreſſion was before repentance: And again thou ſayeſt that the light ſhineth but in ſome men: herein thou art found a liar, and wreſteſt the Scriptures, who denieſt the Teſtimony of *John*, who was a true Miniſter of the Lord, who ſaid, It lighteth every man; and thou ſayeſt ſome men, and not all: And whereas thou ſayeſt there is no true Church out of God, but are by Faith in God; neither doth that Church perſecute: This is truth, and this we own to be ours; and we find thee to be in the ſame Generation, who ſaid, they were of the ſeed of *Abraham*, and that God was their Father; and Chriſt Jeſus ſaid, Ye are your Father the Devil, who was a liar from the beginning: And there are all them, who knows not the firſt principle of pure Religion, ſtrangers to the Covenant of grace and truth; and this Co-

venant we witnesse to be our light and life; and by this light we see thee, and all the false Prophets, to be out of the light, walking in the dark world: and here thy fellowship is with them, who goeth for the wages of unrighteousnesse, as thy Brother and Companion *John Price*, who receives moneyes when people are married, and when Children are born: And now let that of God in all consciences judge, whether this be in the Church which is in God, or in the world, where covetousnesse is? And whether you be the Deceivers and Seducers, who practise and uphold these things, or us, who are sent of the Lord to speak against these evil practises? And herein we exhort you to that of God in your conscience, which witnesse for us against all these evil practise.

JOHN MOON. JOHN DAVIES.

READER, Before I set down the answer to this foregoing reply (as they call it) which *Hugh Evans* and I have sent to *John Moone* and *John David*; I shall give you a Relation of what *Hugh Evans* was.

Seeing that *John Moone* hath the face as to give *Hugh Evans* the Title of a blind Priest. therefore I shall enforme you of what *Hugh Evans* was: He in his youthful time was bound Apprentise in the City of *Worcester*, to a Clothier, and there he learned the Trade, and wrought there many years: Then in the time of the Wars he went from *Worcester* to *Coventry*, *Worcester* being then a Garison for the King, and there joyned himself to the Church, and wrought there for certain years; and being zealous in the Gospel, and his love much kindled towards God and man, and hearing that his native Countrey was destitute of that means of Salvation (that is to say) the Preaching of the word, and the Ministration of the Ordinance of Jesus Christ, he was much moved with love to the truth, and to his native Countrey: yet not judging himself fully furnished or fitted for that work and Ministry, he by the consent of the Church went to a faithful Servant.

vant of the Lord, *Jeremiah Ives*, and informed him, and the ſociety there with him, of the neceſſity of the Preaching of the Word in *Wales*; then were they ſent, and came to *Wales*, and performed the work which they were ſent to do. *Hugh Evans* having no other mind but to return, then the Brethren beſought him to abide with them, the which he accordingly did for the ſpace of ten years, and upwards, until the Lord ſaw good to deprive them of him; in which time his Friends can give a large Teſtimony of his Zeal, and labour in the Goſpel; yet this lying man *John Moone* hath the face as to ſay that he was a blind Prieſt in *Wales*.

Here followeth another Paper of *John Moone*, which is like the reſt, and my reply to it: but you ſhall find more by a Friend of mine, who hath been accuſed for the ſame things by the forenamed *John Moone*.

I went from *David Williams* unto *Hugh Evans* and *John Price*, to give the ſaid *Hugh* a Paper: The ſaid *Hugh* and *John* fell a diſcourſing with me, in which diſcourſe the ſaid *John Price* ſaid that the Devil was Eternal: And he asked me whether I would deny it? And I ſaid, I deny that the Devil is Eternal, and bade him prove it by Scripture: but he did not; neither would he acknowledge that he told a lie, but goeth on in ſin, beguiling unſtable people; and herein thou *John Price* art found one of them who ſaid that God was their Father, but they were of their Father the Devil; and thou calleſt the Devil Eternal; and herein I ſee thee forſaking the right way, & art gone aſtray, following the luſt of the fleſh, living out of the fear of God, ſpeaking high ſwelling words of vanity, but is found out among the Dogs, and Sorcerers, and unbelievers, and they who loves to make a lie, and before the everlaſting fire of the Lord is kindled for the Devil and his Angels. And herein I *John Moone* do bear witneſſe, that the Lord God of Heaven and Earth is Eternal, and what ever is Eternal, is one with the Lord God, and endures for ever: And herein I utterly deny that the Devil is one with God, whom thou ſayeſt is Eternal; and ſo let that of God in all conſciences judge, whether God and the Devil be both one: for he that

is

is Eternal is one with God; and this is he who is our Salvation for evermore: but he, who calls the Devil Eternal, knows not Salvation, for there is no Salvation to be found in him, but woe and misery; which is the portion of unbelievers: and herein we bear witnesse to the truth, and against that which is untruth.

JOHN MOONE.

Here followeth my answer to *John Moones* fore-going Paper.

A word to thee *John Moone*, in answer to thy scandalous Paper, which I have received from thee upon the 21th day of the first moneth, in the year 1656. in which I find more of thy vain jangling and false accusing, as thy manner is, seeking to make me and all Saints odious: But blessed are ye when men revile you, and speak all manner of evil of you wrongfully, as thou and thy fellowes do unto me, and others who walk in the fear of the Lord, and do continue by his goodnesse in his grace, to which he hath called and chosen us, and established our souls and spirits therein; yet you (that is to say) *John Moone*, and *John Davies*, do call us Dogs, the seed of the Serpent, and Sons of the Devil, and Children of darknesse; and presumptuously in the name of the Lord excommunicate us (if your cursing could) from the love and grace of our God, in pronouncing all the wrath and plagues of the Eternal God, to fall upon us, and saying to your own hurt, that you are sent of God so to do. I shall not bring against thee any railing accusations, but the Lord rebuke thee: and touching what hath been said by me, concerning the immortality of the Devil, It was to this effect: *John Moone* said, that whosoever is not Eternal, is external, and that God onely is Eternal: I said that the Devil is not external, and therefore Eternal, as it did follow from thy own words: And I did then explain my meaning thus; I do not say he is a Devil from Eternity, but through or by his forsaking his first estate and habitation, he became a Devil,

and I asked thee, whether thou wouldest deny, that the Devil is Eternal without end; for it did follow from thy words before, that he hath an end, in saying, that whatsoever is not Eternal, is external, and that God onely is Eternal: for that which is external will have an end; so that one of those two things will unavoidably follow, that either the Devil is mortal, and will have an end, as all external things will have an end; or else he is one with God; which I deny, that the Devil is one with God. See now the snare which thou hast laid for me, thy self art fallen therein; and whereas thou sayest, that I would neither prove by Scripture the Devil to be Eternal, nor acknowledge, that I had told a lie: I refused to prove him to be a Devil from Eternity, as thou wouldest have me; the which I neither did speak nor mean: but I offered to prove him to be endlesse; I mean by the word Eternal, a thing which endureth for ever, as Angels and souls of men, and not alwayes that Eternal, invisible, unchangeable, the onely wise God, who comprehendeth all things, and nothing can comprehend him: and to say, that any thing else is so, is blasphemy: nothing is unchangeable but God, nothing onely wise but the Eternal God; but Angels and the souls of men do change their estates and conditions, yet that doth not dissolve them: Angels became Devils, and men became sinners: The soul that sinneth shall die; and he hath made his soul a Sacrifice for sin: there is a natural death, and there is a Spiritual death; a dying life, and a living death: and as thou sayest, that the Devil shall be cast into the wrath of God, that is true; but that doth not prove him to be external, or to have an end; that doth prove a change of condition, and not a dissolution, or to have an end. Dost thou know from whence, or what is the root from whence the Angels and souls of men came? Thou sayest that thou art come to the beginning: if it had been true, thou shouldest have seen the end also, and that between.

And concerning that which thou callest a reply unto an answer of *Hugh Evans* and my self, in which thou sayest that the first principle of pure Religion was before transgression;

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Was not this thy query? What is the first principle of pure Religion? And I say, that before transgression there was no need of Faith nor Religion: but if it had been propounded, What is the first pure principle? we should have returned you another answer; but as the case stands now with man, being a sinner, we say with the Apostle, *Heb.* 6. 1. that it is *Repentance.*

And whereas you say that we deny the Testimony of *John*, you do say amisse: but we say with the Prophet *Isai.* 8. 20. That if men speak not according to the word, it is because there is no light in them.

JOHN PRICE.

Now I am come briefly to answer to that which *John Moone* chargeth *Hugh Evans* and I with, in his Book, entituled, *The true light hath made manifest darknesse.*

John Moone begins his Book with a glorious Title, *The true light hath made manifest darknesse*: But before he went any further, his Pen went righter then his confused mind; for said he, or *Sion* builded up, before he said that *Babylon* was thrown down: And true it is, that such a *Sion* may be is builded up amongst them, wherein a *Babylon* is yet in them to be thrown down; for if ever there hath been confusion amongst any people, it is amongst them: but know this, that as *Babylon* is thrown down, so is *Sion* builded up; and not *Sion* first builded up, and then *Babylon* thrown down. He goeth on, and saith, With a true answer to what the Baptists Teachers objected against him, (as he calls them) but it is no answer to any one particular, that they objected against, (that I know of) but to his own forged or conceited lies, so goeth on, and towards the latter end of Page the first, he falls to Prayer, and well he may record it (for I think) it is a work he doth but seldome.

In his 2d Page he begins to charge *Hugh Evans* with saying that the true light shineth but in some, & not in all, & backs it with a lie, in saying that he could not prove it: but he omit-

ted to speak the whole; for when *Hugh Evans* and I did reason with him about the true light, we did not use to answer hastily, nor unadvisedly, but did enquire to this effect: There is the light of the Sun, which is a true light in its Element; also the Law of nature is a true light, *Rom.* 2. 14. For whatsoever maketh manifest is light, and that Law or light which is in mans nature, doth make manifest sin, therefore a true light: but it is not that light which was spoken of in *John* 1. which is Christ; that he denieth to be in every man: He and I often denied somewhat to this effect, that that true light shineth or liveth not in every man, as it doth appear by our answer to their queries. For further proof of this, that this was our negative, or denial; I direct you to their second query, and our answer to it, which was propounded and answered about thirteen moneths before the appearance of *John Moones* printed Paper, entituled, *The true light hath made manifest darkness.* He further saith, that *Hugh Evans* was demanded to prove that this true light did not shine in every man, but could not; whereas *Hugh Evans* produced this Scripture, to make good his denial, *Isai.* 8. 20. To the Law and to the Testimony: And if they speak not according to this word, it is because there is no light in them: from this Scripture, *Hugh Evans* and others reasoned to this effect: if all men do speak according to the word and Testimony of God, then the true light shineth or liveth in all men: but all men speaketh not according to the word and Testimony of God; therefore some men have not the true light shining, or living in them.

He saith further in his second Page, Now see (said he) how contrary to the Scripture he speaketh, that would deny the Testimony of *John*: but I say, that that man that would make *John* a false witnesse, may well be ranked with *John Moone*; but *Hugh Evans* did own it, and dayly did bear witnesse with *John* of the same truth; and because that there is something spoken of this, in the answer to his queries, I shall not speak any more of it here; neither do I intend to answer to all his confused Paper, no, that is not my intention: but

to

to make a short reply to that, wherein he doth particularly and falsly accuse, not onely me, but *Hugh Evans* also.

In his 3. Pag. he saith, That *Hugh Evans* said that Christ & his Spirit is distinct: but he diminished from his words, for *Hugh Evans* said, that Christ & his Spirit is distinct in their offices & operations. Now I would desire every honest mind to consider the basenesse of this man, that would cunningly and purposely leave out half the mans words, and put the other half out in Print; for these were the words that *Hugh Evans* said, That Christ and his Spirit are distinct in their Offices and operations: Then *John Moone* accused him of blasphemy, in saying that Christ and his Spirit is distinct: Then *Hugh* said, Why dost thou divide my words? said *John Moone*, I will publish thy blasphemy: Then *Hugh Evans* said, I charge thee to publish my whole saying. Now I would have every sincere heart to judge, whether this man is not left here without a cover to hide his nakednesse and shame. Was it not a shamefull thing for him to accuse the man of blasphemy, and yet he himself afraid to publish the whole pretended blasphemy? or doth it not argue that his malitious mind would cast a false aspersion upon *Hugh Evans*, and upon that which he professed, which I believe he aimed most at?

Again, consider whether this man hath not made shipwrack of a good conscience (if ever he had any) that would knowingly and purposedly misrepresent a man to all people, under the title of a Blasphemer; & yet would not publish his whole saying, which he did over & over repeat. I do not speak this because that the saying is so grosse in the terms, as *John Moone* hath put it out; but to shew the dishonesty of this perfect man: This I say to thee *John Moone*, that either thou dost not understand the sense of the word distinct, or else thou art very willing to make uproars and quarrels, where there is no cause: but I do believe both of thee, therefore I shal shew thee, how Christ & his Spirit is not distinct: Secondly, How he is distinct or distinguished. The word distinct doth not alwayes mean two material things standing at a distance the one from the other, as it is like thou dost ignorantly sup-

pose: there is distance in places, in times, and in persons, but neither of these distinctions is to be made between Christ & his Spirit: there is also distinctions in natures, qualities, and properties; yet I do not say, that Christ and his Spirit is so to be distinguished: The Father, Son, and Spirit is distinguished, yet not divided (though it is like that thou dost think, that whatsoever is distinguished, is divided. There are three that bear witnesse in Heaven, the Father, Son and the Spirit, and these three are one, yet distinguished three; and so it may be said of Christ and his Spirit: Very much may be said of Christ being distinct in his Office, yet not separated nor divided from his Spirit: Christ said (as he was the Son of man) I have finished the work which thou hast given me to do: but it cannot be said that the Spirit of Christ hath finished his work until all be converted, that ever shall be converted, and all the Saints glorified; but the work of Christ in suffering for sin in the flesh, is finished, yet Christ and his Spirit is not divided, but distinguished. It is like that *John Moon* thought, by leaving out part of the words which *Hugh Evans* had said, that it would appear more like to be blasphemy: It appeares also that *John Moone* did know that it was no blasphemy, as *Hugh Evans* had spoken it; or at least that he would not be believed by others, if he did write the whole saying: Take the wisest mans speech that ever was, and let me leave out what part I will of it; I know that I shall either make it blasphemy, or non-sense: as for instance, *Psalm* 14. 1. which saith, The Fool saith in his heart, There is no God: leave out, The Fool saith in his heart, and then you may say, that the Scripture saith, There is no God. *John Moones* affirmative is true, but his negative is false; it is true that Christ and his Spirit is one; but to say, there is no distinction in their Offices, operations, and workings, is false, as may be further proved by many instances, but that the thing is so plain, that I desire not to trouble the Reader any further: But know this, that Christ and his Spirit is one, in reference to time, place, and person, and an har-

harmony of an agreement between them in their Offices, operations, and workings all in, and fulfilling of the will of the one onely wise God; I say further, that the onely wise pure Father, Son, Spirit, and Saints are one, and yet a thousand distinctions, I believe, may be observed, touching the Father, Son, Spirit, and Saints: and without distinctions, he (nor no man else) can speak much of them, & not blaspheme. I say, saith *John Moone*, that they are one, and not distinct: Then I say, if there be no distinctions, why doth he call Christ and his Spirit *they*, which doth signifie pluralities? he nor no man else can speak of the Father, Son, and Spirit, and not make distinctions: for in the words themselves lieth distinctions: saith the Apostle, *Joh.* 17.21,22. where he speaketh of the Father, Son, and Spirit, and these three are one; these, and thine, and mine, them, and us; all these words doth signifie distinctions, yet not divisions; he goeth on to prove that Christ and his Spirit are one, and so fights with his own shadow, for nothing else hath he to fight with, for all will say, that Christ and his Spirit is one; but if any would deny it, he goeth very weakly to prove it, for he goeth about to prove that which all *England* doth acknowledge in words, and not make good any thing against what is affirmed, that Christ and his Spirit is distinguished. And this is the effect of his reasoning: because *John* and *Paul* doth witnesse union between Christ and his Spirit, therefore no distinction, as he saith: after he cited *Rom* 8. 20. and *Joh.* 17. 21. Now see where is the distinction (saith he) then he writes down, *John* 17. 21,22. Then said he, Them that have an eye to see withal, let them see the confusion which the Baptists declare, whereas it is his own confusion, foaming out his own shame, and falsly accusing those whom he calls the Baptists, in saying that they say, That Christ and his Spirit is distinct the one from the other: but thou hast grafted on this lie, since thou thy self didst repeat that part of the words which *Hugh Evans* had said; for neither did *Hugh Evans* say, nor thy self till now, that they were one from the other. Is this thy honesty, first to diminish from the mans words, and instead of them

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adde thine own? *Hugh Evans* said, That Christ and his Spirit is distinct in offices, operations, and workings; and in stead of the words, operations, offices, and workings, thou addest *one from the other*; see how thou hast handled, altered, and perverted the man's words: so with a parcel of the old Lesson, in which we are judged and condemned, he goeth on, speaking of the true Worshippers, and of the false, applying the true to themselves, and the false to the Baptists: so leaving, He begins with another lie.

In the latter end of his fourth Page he accuseth me of saying, That there is another way besides light and darkness: the which words never proceeded out of my mouth, as many can witnesse who were there present: But this is the root of the matter; *John Moone* and his Brethren did use to hold forth that there is but two things, *viz.* light and darkness; God and the Devil; the seed of the Woman, and the seed of the Serpent: Then I did inquire what that is that is called to repent and believe; for the seed of the Woman cannot Eternally be damned, and the seed of the Serpent cannot be saved: Therefore there is something else that is in danger of being damned, which by grace may be Eternally saved: But at that time which he saith that I did contradict him in his Teaching, it is not so; but I accused him of being a false Prophet upon that which had passed between us at other times, more then any thing that he had spoken then; for when I came into the meeting-place, one of the *Quakers*, whose name is *Hugh Lloyd*, and others, whom he calls the Baptists, were disputing; so that I began to speak to *Hugh Lloyd*: Whereupon *John Moone* replied, and said unto me, That I was a Blasphemer, and the like termes, which his mouth is full of: so that the discourse began about the threeneſſe. When he did put me to prove him to be a false Prophet, the first thing that I did instance then was this; Thou sayest that there is but two things, that is, God and the Devil: Then he puts me to prove the third: I said, That it was man: then he said something to this effect; That man was one with God, and became one with the Devil; I replied, that they were

three

three distinct things in nature or essence: but that I should say, That they are one from the other, is as true, as that *Hugh Evans* should say, That Christ and his Spirit were one from the other. I would have the Reader know, that we could not then have any orderly reasoning with these men, therefore there cannot be as good account given of it, as it might, if they would observe order; and yet they will cry out against confusion as much as any people.

And as he diminished from *Hugh Evans* his words, so he addeth to my words: for I said not One from another, neither did I say three wayes, but things: So he pressed upon me to prove by Scriptures, them to be three distinct things. Then I produced the Scriptures, which saith, In the beginning God created the Heavens and the Earth: Then, In the beginning was God, before there was man; therein they were distinct, or distinguished the one before the other; the one being Eternal before all times; the other having a beginning in time. Thirdly, I produced the third Chapter of *Genesis*, in the beginning of the Chapter, which sheweth the Devils coming to tempt man: Then I asked, Which of the three will you deny? Then one of their Teachers, named *Hugh Lloyd*, said, We deny man. I would have the Reader to understand, that there was so much disorder and confusion, that it was in vain for me to proceed orderly, to distinguish their natures, properties, and qualities; for they were more like Oyster-women scoulding, then moderate men reasoning or discoursing, for many were speaking at once, as their manner is: and seldome had I any better termes then Serpent, or Dog, thou wouldest bite if thou couldest, the Judgement and wrath of God is thy Portion, with many more words of the like nature as these are: I do not say, That I do repeat all that hath passed between us that day, neither can I, but this I can say, that I do not leave any thing unrepeated, which doth destroy the sense of that which is repeated, (that I know of.)

The pure holy wise Creator created all things, and formed man in his own image: but it is no less then blasphemy to say,

That God is formed or made, therefore they are distinct, or we must distinguish between the Creator and the Creature. Again, if there was no distinction to be made between God and man, What need was there of Laws and Precepts to bind man upon penalty of death (if broken?) and though the Text saith, God created man in his own image, it doth not follow, that therefore no distinction is to be observed between the Creator and the Creature: and further, they are distinguished by their names, for if there were no distinctions, wherefore have they two names; Also they differ in nature: The nature of God was not, nor is not subject to change nor alter: But the nature of man was, and is subject to alter. Thus they were distinguished to be before man fell. Now after the fall of man, and after he had hearkened to the Devil, and became partaker of his nature; yet he became not presently a Devil, for as man bore the image of God before the fall, yet man was not very God before the fall; neither is he very Devil after the fall: Therefore it admitteth of many distinctions between God and man before the fall, and also many distinctions between man and the Devil after the fall: for if there be no distinctions between God and man before the fall; then there was nothing to fall, unlesse some part of God should fall; which is no lesse then blasphemy to say that God nor any part of him should fall: For he is the holy, wise, individual and unchangeable God. Again, if man after the fall was become a very Devil, then there is nothing to be restored to the image of God, but that which is or was a very Devil; but there is something which shall be restored, which is not, nor was not wholly a Devil; for it is written, He took not upon him the nature of Angels, but the seed of *Abraham*. I had many times told this unconscionable lying man these, or the like words, That there was but two wayes, or light and darknesse: And man was the third thing, which doth walk in one of the two wayes: But this I alwayes did, and do deny still, that there is no union between men and the Devil; but that which is by participating of his nature, and not that they are essentially one.

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And now in his fifth Page, where he comes to give his judgment concerning it; I find no difference between that which I said, and that which he now saith in his Paper, but onely this: I said, that man walked in one of these two ways; and he saith, And man is in the one way. I leave the Reader to judge, whether he speaks sense, or non-sense, considering his following words. So he concludes that particular with these words, Let the wise in heart judge where the third way is; as though his Opposer had said, that there were three wayes. And in the latter part of his fifth Page he saith, That I should say, that Faith is not the gift of God; a thing that I cannot remember that I had any discourse with him about: But whether I have said so or no; I tell you what I should say, if I should speak my judgement concerning it: I say, That believing, or giving credit to the word of God, is an Act of the Creature, performed by the Power and ability given him of God, as it is written, With the heart man believeth to Righteousnesse, and with the mouth confession is made to Salvation, *Rom.* 10. 10. I marvel how the *Quakers* and others are so besotted, that they do not see that believing or Faith in that sense is a duty required of man: upon the neglect of it, he is threatned; and upon the performance of it, he is commended, according to *Matth.* 16. 16. He that believeth shall be saved; but he that believeth not shall be damned. *John Moone* saith, That the Faith whereby a man is saved from his sins, is the gift of God: And I say, If man be not saved from the punishment due for sin, that the cause is not in God, for not giving; but in man for not believing. He saith, That I spake contrary to the Scriptures, *Eph.* 2. 8. By grace ye are saved (through Faith) not of your selves; it is the gift of God.

I deny not that Scripture, *Eph.* 2. 8. but own it; and also own Salvation to be the gift of God, which the Apostle in that place doth affirme to be the gift of God, and excludes all manner of works from having any part or share in the work of Salvation. So having no desire to be tedious to the Reader, and considering that other mens Pens have passed

led upon this subject, which I esteeme far before my own.

In Page the seventh, *John Moone* saith, That one *Rees Davies*, and another, should say, That in the Devil there is as much of God as makes him tremble: But *Rees Davies* saith, That he said not so; but these are the words which *Rees Davies* said, That there is so much fear in the Devil, as makes him tremble; as for the other, I own not his words, nor himself neither.

In Page the eighth, *John Moone* quarrelleth with another, whose name is *John Prosser*, and accuseth him of saying, That *Ribbon* and *Lace* doth adorn the Gospel; but the man saith with many witnesses, That it is a notorious lie, which *John Moone* saith of him; and I believe that there is but few, if there be any, that will believe that any reasonable man will say, that *Ribbon* and *Lace* doth adorn the Gospel.

In Page the ninth, *John Moone* saith, That one *Evan Oliver* should say, That God and his grace is not both one: whether he said so, or no, I do not know; for he is and hath been in *Scotland* ever since; but I believe that he might distinguish between God and his grace, and yet hold *Union* also.

And as for our Friend *Vavasor Powel*, I have been informed, that he doth intend to answer for himself; and judging him to be abler and fitter then I my self am, I shall not say any thing of it, neither can I well, by reason that I heard not the discourse, nor have not any account of it, But what *John Moone* saith of it in his Papers, which are not to be given credit unto.

And as for *John Moone* his Queries in the close of his Book, I leave them to be answered by those to whom they were propounded; for the life of sanctified and Baptized Believers is hid in God. *Col.* 3. 3. Therefore they live not in observation: Yet I say, That Gods people do, and ought observe things: See *Deut.* 12. 28. Observe and hear all these words, which I command thee. *Psalm* 105. 45. That they might observe his Statutes, and keep his Laws. *Matth.* 28. 20. Teaching them to observe all things, whatsoever I commanded you.

So I shall say no more at present in reply to *John Moones* Paper:

Paper: But deſire the Reader careſully to peruſe that which followeth, and is written and ſubſcribed by my beloved Friend *William Bownd*: And I do earneſtly deſire, that all men, eſpecially they that have had any longing deſire after God and goodneſſe, that they ſtand ſtill, and then doubtleſſe they ſhall ſee the Salvation of God: for whiles man is working, labouring, and moving in his own will, He is a ſtranger to the Salvation of God: to which Salvation and grace I commend all thoſe that waiteth for, and longeth after it, and reſt,

Their true Friend,

JOHN PRICE.

HERE

Followeth under the ſame Title,

A

BRIEF DISCOVERY

Of the Erronious Tenets of thoſe who are diſtinguiſhed from other men by the name

OF

QUAKERS,

NAMELY

JOHN MOONE, & ALEXANDER PARKER,

And others, who own them and their ſayings: wherein is manifeſted the right conſequences that unavoidably followeth their own words, from their own mouths, and under their own hands, at ſeveral times, in ſeveral meetings:

With a few words in brief, unto ſeveral ſorts of people, in ſeveral conditions.

BY ME,

Who am the unableſt amongſt many, yet a Lover of Peace and Truth,

WILLIAM BOWND.

Prov. 18. 17. *He that is firſt in his own cauſe, ſeemeth juſt: but his Neighbour cometh and ſearcheth him.*

Prov. 17. 22. *Though thou ſhouldeſt bray a Fool in a morter amongſt Wheat, with a Peſtel; yet will not his Fooliſhneſſe depart from him.*

LONDON, Printed for the Author. 1658.

HERE

Followeth under the Same Title,

A

BRIEF DISCOVERY

Of the Erroneous Tenets of those

who are distinguished from other

OF

QUAKERS,

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With a few words in brief, unto Several sorts of People, in Several conditions.

BY ME,

WILLIAM ROWND.

LONDON, Printed for the Author, 1658.

A RELATION

Of a short Discourse, at a place called the Scwryw, upon the eighteenth day of the Moneth called February.

I Hearing that the people which by some are called *Quakers*, were to meet there, and that one *Alexander Parker* was to Preach there that day; I knowing my liberty that I might try all thing, & hold fast that which is good, I went there, and hearing the said *Alexander* speaking very often unto the people of a pure principle of God in every man, which pure principle is in *Egypt*, in bondage and in slavery in man, and must be redeemed.

And when he had done speaking, I was moved to speak these words following.

Friend, Thou hast spoken much unto the people, concerning a pure principle of God in every man, which pure principle is in slavery, and in bondage, and must be redeemed.

I would know of thee, whether thou doest own any part in man, which is to be redeemed, besides this pure principle of God.

Then the said *Alexander* drew near unto me, and asked me some other question; but did not answer to the question which I had propounded.

Whereupon I told him, that I would not answer him in any thing, until he had answered to the question which I had propounded.

And then the people many of them did rage and rail against me with open mouth, carping at they know not what, like Dogs barking at the Moon.

Whereupon the said *Alexander* fathered that uproar upon me; whereas there had not proceeded out of my mouth (at that time) any words but these above written; and then I stated the question again as followeth.

Question: *Whether thou dost own a humane soul in man, which is to be redeemed, besides that pure principle of God?*

He Answered: The Soul is pure.

I replied, that Jesus Christ came not to redeeme a pure principle of God, but an impure soul.

Then said he, Can the soul be defiled? Can the soul be defiled?

I said, The Soul can be defiled; and the Soul is defiled through the fall in the first *Adam*.

He said, The soul is under sin and slavery, but it is not defiled with sin.

Then there was one that stood there for their side, stirred up with a very wrathful distempered Spirit, and said unto the said *Alexander*, Brother, I charge thee before God and these men, that thou shalt not speak with this man: And when he had thus spoken three times, then the said *Alexander* said, That he would not speak with me: and so withdrew from me.

Whereupon I spake unto the people, what he had said concerning mens souls, that they could not be defiled with sin; to the end that all those that see, and are not stark blind, might have a sight of his erronious Judgement.

Then the said *Alexander* drew near me again, lest his Errors should be uncloaked, and his Doctrine laid naked before the people, saying, Do not wrest my words: I say, The soul is pure.

I denied that the soul is pure, to which end Christ came in the Flesh, for to purifie impure souls: I did bid him prove his affirmative.

Whereupon one *John Moone*, it seems of the same judgement,

ment, and *Alexander*, did bid me prove, that the soul is not pure.

I said, I was not to prove a negative, and so I did demand of them to prove that the soul is pure.

Then the said *Alexander* urged that Scripture in *Gen.* 2. 7. *God breathed into* [man] *the breath of life, and man became a living Soul.*

I said, that doth not prove what the Soul is, but what the soul was.

Here it appeareth, that lest he should receive a total rout, or a deadly wound with his own staffe, and his false Tenet be stript bare; he said, that he spake of his own Soul.

Now a word unto the said *Alexander Parker*, and *John Moone*, who say, You speak from the mouth of the Lord, and by that infallible Spirit, as the holy men of God did, and are fully perfect. How is it that the said *Alexander* hath said, and the said *John Moone* seeming to maintain what he had said? and if he spake of his own Soul, to be under sin and slavery, how is it that he is also perfect?

Or is it not rather clear, according to his general Doctrine that day, and the question propounded, that he spake of every mans Soul? but lest he should be trapped in his own snare, he said, He spake of his own Soul.

Here I charge thee with a lie (either of you) shew me if you can, which way you can escape it, let me see which way you can dawb up this tottering Wall with your untempered Morter, or else be ashamed of your ignorance, and confesse your Error, and repent.

Now to all you that are impartial, and unbiassed, that can weigh the truth in the Balance of Justice do I appeal,

First, *Whether that Proposition I propounded, was a thing needful, or material that day?*

Secondly, *Whether the propounding of that question onely was a cause of an uproar?*

Thirdly, *Whether it was a difficult thing for me to prove from Scripture that the Soul was defiled with sin?*

Fourthly, *Whether that Scripture*, Gen. 2. 7. *doth prove his*

Soul, or any other man's Soul, to be pure since our fall in the first Adam?

Fifthly, *Whether this lying and equivocating aforesaid, be from the mouth of the Lord, and by the infallible Spirit? Or whether is it by the Spirit of Error, and from the mouth of Antichrist, who is the Lord of lyes?*

By one that is emboldened to stand up in the truths behalf, to the face of truths Opposers.

WILLIAM BOWND.

A Copy of this forementioned Discourse was sent unto *John Moone*, and *Alexander Parker*: After many dayes I received this reply, which followeth.

A Paper I received, subscribed by one *William Bownd*, wherein I find several lies, and false accusations, and lying aspersions, cast upon the Messengers of the Lord, judging of truth, with his dark mind, as that Generation of Professors ever did, who had a form of Godlinesse, but denied the light and Power, as *William Bownd* hath gotten the good words, painted himself with a covering, but not with the Spirit of the Lord: woe is his Portion for, and to all who make a shew of Goodnesse, but their lives and conversations contrary; a blind Zeal, but not according to truth; and out of that blind zeal doth judge of the things of God, judges truth to be Error, and puts light for darknesse, and darknesse for light, as thou *William Bownd* and all blind Professors ever did, persecute and hate them who were Professors, and did walk in the life and Power of truth: and to thee *William Bownd* and all people that were present that day at *David William's* house, was the word of the Lord declared amongst you, and that of God in all your consciences shall for ever bear Testimony for the Lord and his word, and it shall stand for ever, and shall not go out in vain, and shall be thy condemnation for ever, and all that slight it, and his Messengers; and we shall be a good Savour unto God, both

both in them that believe, and in them that perish: and what was spoken there of the mystery of Godlinesse, which is hid from all vulterous eyes, and venemous Beasts, shall stand for ever: and concerning redemption, and the groanes and cryes of the Innocent that groaneth for deliverance, as *Israel* groaned under *Pharaoh*; this shalt thou *Bownd*, and all people one day confesse to be truth; and I appeal to all of that in thy conscience, and all peoples consciences, when any evil of sin is committed, upon the sense and feeling of it, many times sighes and groanes will be heard, and the groans and cryes are entered into the eares of the Lord of Sabbath; and he is now risen in his Majesty and dreadful Power, for the redemption of his own people, and will burn up the chaffe, the wicked and carnal Professors, and give them their Portion in the lake of endlesse misery; and this shalt thou witnesse, when the Book of conscience is opened, and the liar hath his Portion: And whereas thou *Bownd* saith, That after *Alexander Parker* had done speaking, thou spake unto him, Whether he did own any part in man, which is to be redeemed, besides that pure principle which he had been speaking of; and thou sayest, he did not answer to the question which thou propoundedst: which thing is false; for answer was made in plainnesse, to the satisfaction of many, though thou could not receive it, being full and rich in thy own conceit, and so was sent empty away: and after the truth was cleared, to the satisfaction of many people, the Messenger of the Lord passed away, and then hearing thee *Bownd* incensing the people with lies, he came up again, and then was something spoken concerning the Soul, but not before he passed down, as thou in thy Paper falsely asserts; and the Soul was said to be pure, which thou *Bownd*, who knows not the Soul, denied: But the truth shall stand for ever, and over the deceipt Reign'; and that in the conscience shall answer it, and witnesse to it: And thou *Bownd* saith in thy lying Paper, That before he, to wit, *Alexander Parker*, went down, thou stated thy question: Dost thou own a humane Soul, which is to be redeemed, besides, &c. This is

false, and a lie; thou didst not mention any such question, before he spake of the Souls redemption, and so thou liar art for the lake. Several other things there is in thy Paper, which truely are not worth the rapping up, nor mentioning by a sober Christian, which stuffe I do return back into the old Bottle again, from whence it came; and the same Testimony that I gave of the Soul, I give the same still, that the Soul is pretious and pure witnessed, though not comprehended by the dark wisedom of man; for it was then declared that he spake what he knew, and not by hear-say, but what he witnessed by the living Power of God, which was made manifest; whereby he came to know the Soul, and its Redemption, and purity, and none else knows it but those who witnesse Redemption; and this Testimony shall stand for ever against thee *Bownd*, and against all the Opposers of the truth: my Soul is pure and pretious, and they who live in sin, are Enemies to their own Souls; for the fleshly lusts warreth against the Soul; the Enemy may destroy the body, but cannot kill the Soul: Be thou therefore awarned, and repent of thy lies *Bownd*, and speak not evil of that which thou knowest not, whiles it is called to day, harden not thy heart: thou knowest not how soon thy soul may be required of thee: This is in love to thy Soul, which I love; but for ever I shall stand a witnesse against thy lies, and that which warres against the Soul: And this Testimony without daubing or equivocating, as thou falsly accuses of, I shall really with my blood against thee *Bownd*, and all thy partakers, who are warring against the truth and all dear Friends, who are convinced of the living and Eternal truth, and have seen the deceipt: and the emptinesse of all Professions formal, that stands in the will of man, where there is no satisfaction to the hungry, thirsty Soul, but as Swine, feeding upon the Huskes, in that which discovered all these things do you abide, and keep your habitations and dwellings in the measure of God, waiting for his Power, to purifie, and cleanse, and purge out the old leaven, that the Soul, which is living, you may witnesse to praise the living: for the dead praise

nor

not God; it is the living, the living that praises God, to whom all praise belongs for evermore.

Let this be truely Copied over, and sent abroad, and keep a true Copy of it.

From him who loves the Souls of all people, but hates their sin; Whose name in the Flesh is

ALEXANDER PARKER.

But hath a new name written in the Book of life, which none can read, but he that hath it.

HEre I shall desire the understanding Reader, for to take notice of the foregoing discourse, and also of *Parker's* reply, how he falls to contend and wrangle about the time and place, but answereth not one word to the matter then in hand, *viz.* as before he went down, and after he came up, or where he stood when he spake the words: This was not material with me: Although I had truely and rightly laid down the Passages of it, as I could instance many that were witnesses of the same; but I shall forbear, because in so doing,

ing, I should seem to be so frivolous as he himself.

Hath not this man manifested his own folly, in putting Pen to Paper, and writing so many Lines, and sending them many miles, and yet answereth not one word unto the thing I charged him with?

And whether the manner of it, or the matter of it was the more worthy of being mentioned, or replied unto, I shall leave the impartial Reader to judge.

But onely I shall here demand of Parker this one thing, yet once again: Whose Soul was that which he endeavoured to prove to be pure, by that Scripture, *Gen.* 2. 7. And if it was his own Soul, as he afterwards did say, Whether he had forgotten, that he came out of the loines of his old Father *Adam*?

But as the Tree is known by its Fruit, so is the stumpe known by the Branches; but in its due place I shall follow these Branches unto the stumpe, and so discover the very rottennesse of its Roores.

THe greatest cause of my Relating of this Discourse, and bringing these few Lines into such a publicke view, is, because *John Moone* in his lying Book, entituled, *The true Light hath made manifest darkenesse*, hath cast false aspersions, and lying accusations upon the Saints in *Wales*, beginning with *Hugh Evans*, who is now ceased from his labours: I being one that was very well acquainted with his Doctrine, life, and conversation; and the certainty I have of those sweet, Divine, Spiritual, and Eternal enjoyments that his Soul hath had, and hath, and shall enjoy to Eternity, out of the mortal body, doth remove much grief and sadnesse from my

my Spirit, in consideration of his absence in the body: I also having a discovery of the lying and equivocating of *John Moone*, and *Alexander Parker*, and others that tread in their erronious steps; therefore I am engaged to manifest some of it, to the end that the tongues of publicke known liars may not easily passe their false aspersions, and that truth and Justice may take place, and that falshood, and all false dealers may be found, and taken in their own snares, and wounded with their own Weapons. Although I acknowledge my self the weakest amongst many, yet seeing the uncircumcised rejoyce, and *Goliah* standing vapouring in the field, *viz. John Moone* with his lying Book, defying *Israel*, I am emboldened to presse into the Battail: for who is this uncircumcised Philistine, that he should defie the Armies of the living God?

I being both an eye and an ear-witnesse unto that Discourse between *John Price* and *John Moone*, where *John Moone* falsly in his Book accuseth *John Price*, in saying, that he said, There was three wayes: This is false; and therefore this is one cause, Why I publish *John Moone* for a known lyer; for the Discourse was grounded upon three distinct things, *viz.* God, Man, and Devil: Whereupon *John Moone* Denied one of these three; *John Moone* did bid him prove them distinct, the which he did prove, God the Creator creating, and man created, and the Devil deceiving; which three were punctually proved: But because the Letter of the Scripture did not name them in this term distinct, it should not passe with him.

Then *John Price* asked him, Which of these three would he deny? Then one of *John Moones* fellow-Teachers, or rather I may say his Fellow deceiver, named *Hugh Lloyd*, said, that they denied man: Whereupon *John Moone* being the more subtil, drew the same *Hugh Lloyd* back by the shoulder, and said, Let me alone with them. Then we spake some-

thing to this purpose: If it were so, to whom was the Gospel Preached, and to what end Christ came in the flesh? But. *John Moone*, as his manner was usually before, said, There was but light and darkneſſe, God and Devil; although he would not deal so plain as the other did, as to deny man; yet he would not deny what the other had said: whereupon we brought this consequence upon his own words; and we told him what absurdities would follow: That is, That if God and man were not distinct, if man did fall, as the Scripture declareth, then the onely pure wise infallible God must also fall, which is blasphemy in a high measure: And also we told him, That if man and Devil were not distinct, that then it must unavoidably follow, that that Christ which came from the bosome of the Father to redeem Sinners, came also to redeem Devils: The which is most erronious. With this, his mouth was stopped for the present, as unto these things, and had nothing to say; and then the neareſt way they had to escape, the said *Hugh Lloyd* stept up upon a seat, or some other high place, and there began to speak to the people, and to thunder out such railings, and curſings, and Plagues towards us, that we could not have any further opportunity to speak: and then, when I got a little time to speak, I spake something to the people, concerning those mens erronious Doctrines: then *John Moone* having recruited himself afresh, amongst other railings spake these words: Thou *Bownd*, thou Serpent, thou Son of the Devil, thy brains shall be dashed against the stones; and so I was silenced by their confounded *Babel*-uproar.

Then I having by the goodneſſe of God some insight into their Tenets; I went neater unto the said *John Moone*, and asked him what part in me was that which he thundered all those Plagues against; or whether that part through being obedient to that light which he said was in me, might escape them: he answered, The Candle of the wicked shall be put out: I told him that he spake non-sense, as in answer

to

to that which I propounded when he endeavoured to inform the people that I said, That the Scripture was non-sense.

I was accused also in another Paper jointly with *John Price*, for saying, That the Devil was Eternal, as to Eternity, or without end, by *John Moone*, and one *Edward Stephens*, who in that Paper said, That they both bare witnesse that there was nothing Eternal but God, and that which is one with God.

Now seeing that the aforesaid *John Price* hath already replied unto the same accusation, for brevity sake, I shall return the Reader unto his reply fore-mentioned in this Book; but onely I shall lay down some absurdities, that must unavoidably follow.

First, concerning Angels, they all having their arise in the same Original Root, are either Eternal, or external.

First, if they be external, then it followeth that all the Angelical quire of Heaven, and also those that fell from their first estates, shall be annihilated, and come to nothing; which is to say, Heaven, or God's Throne will be found void of Angels; and also Hell will be void of Devils.

Secondly, If the fallen Angels are Eternal, according to *John Moones* saying, That there is nothing Eternal but God, or that which is one with God: Then it followeth that the holy and unchangeable God did also fall: the which sayings are fearful to expresse.

Secondly, Concerning *Adam's* Soul, or all mens Souls in *Adam*, in his fallen condition, before the Sprouts of the humane Tree, or the variety of Nations sprang forth, they were also all either Eternal or external: if external, then it followeth, that the Souls of all the Saints must cease from their sense and feeling of all their sweet enjoyments; and

likewise the Souls of the damned from all their woe and torments.

And if they are Eternal, then it followeth according to *John Moones* sayings, as aforesaid,

That the Souls of all men in general are either God, or one with God, and cannot be defiled with sin, nor damned for sin.

Doth it not here plainly appear, that all the Plagues and woes which they pronounce against men, are but against the external, or outward part of man, and the Astral Souls or life, the which is but for a time, and shall be done away?

Is not here the ground of all their sayings found out? *John Moone* affirming that there is but two things, which is to say, Light and darkness, Heaven and Hell, God and Devil.

And is not here their beginning (as they call it) and the arise of *Alexander Parker's* own saying, That the Soul was under sin and slavery, but could not be defiled with sin? And is not this that pure principle of God, which they say is in every man in bondage and slavery, and must be redeemed?

How now *Moone* and *Parker*? have I not prickt you here in your right wound? yea, are ye not here found out? Is not all your lying, and equivocating, and false accusing of others, proved too short a covering for you to hide you in?

But it may be that you will say, That I have wronged you, and brought a scandal upon you.

To the which I reply, that if you are here wronged, it is by your own words; for I have here but onely made use of your own expressions from your own mouths, and followed

your

your own foot-steps unto this denne, whence you sprang forth.

Let this be told you out of the Bowels of love unto your poor Souls, that if you had come to the right and true beginning, you should have seen the arise and Original Root of Angels, and humane Souls, how they were generated, and came forth out of an Eternal Root in love and anger; and how the Angels that fell from their first estates, advanced, or domineered over, or above the meek love, and are held captive, and are reserved in everlasting Chains under darkneſſe, unto the Judgement of the great day.

And how *Adam's* right, true humane Soul, or all men's Souls in *Adam*, fell from their happy estate, and became dead, as to the light and love, and were defiled with sin, and captivated in the anger, and yet no part of that undivided God corrupted.

Now unto you poor besotted Souls that are taken by the fair out-side shews of these forementioned Errors, and yet have not altogether swallowed up the very dregs of their poisoned Cups; notwithstanding you have soon learned that same Lesson of opposing, railing, curſing, and condemning of all those that tread not in your foot-steps, because they are not taken with those fancies that you have fixed in your own braines; although thousands of them are more Heavenly and Spiritual then you your selves. Also you use your uttermost endeavours, to make the Saints names odious in the sight of others: By these and other meanes you have caused the blind to go out of the way, and the seeking Souls to look back; have you not also quit and sold all your reading, your meditating, and your earneſt seeking of God, for railing and frivolous contending about you know not what, yea about a false Doctrine, that was never found in the Rowles of God's Divine Court, and never owned nor confirmed by

his dear and onely Son, nor published by his Holy Spirit; which is to say, That all mens Souls are either God, or one with God, and cannot be defiled with sin, nor condemned for sin; and that all the Plagues and woes that are pronounced, are but against the external, or outward part of man, the which shall be done away.

Here I have briefly out of love, and not in opposition unto any, but onely unto the man of sin, given you a discovery of the snare, that is secretly layed before your Souls; but if you will shut your eyes, and stop your eares, and so wilfully remain blind, your blood shall be upon your own heads, and I shall here wash my hands from the guilt of your erronious revolt.

Now unto you the Cainish Cathedral Stone-church Priests, and Tithe-mongers, and new upstart Hirelings, you are all for what you can hear said against any that in any measure do oppose you in your function: Although I have put my hand to the publish of the discovery of some men's Errors; think not that I shal put my least finger to the maintaining of yours: you are all for the back and belly, and for your own glory, if you had but wherewith to attain it: some of you have been for these many years daunted with the fear of your own ruine; yet you usually rejoyce to hear, that any are cryed down besides your selves.

Let the sight and feeling of your own covetous carnal corrupt mindes, stop your mouths.

Let your proud and haughty hearts become meek and lowly.

Let your confounded Languages become silent,

And let your *Babel*-building cease,

Let

Let your own eloquence and Scholasticke wisedom become foolishnesse: So that you may be wise.

Let those that stole, steal no more: Let shame cover your faces; and let your glory fall to the dust.

Let God arise, and let all flesh be silent before the Lord.

Your dumb Ministry is fruitlesse, and your words are empty, vain, and pithlesse, and shall not profit the people, saith the Lord.

Your Spirits are benummed by your unlawful gain, and you and your Souls are become Servants and Slaves unto the unrighteous *Mammon*.

Your calling is by a mortal and inferiour Power, and your places have you purchased with your corrupt Silver.

Your strength is in the Arm of flesh.

Your Authority is of mortal men: And they that authorize you, are like unto you: The Lord God hath a controversy against you, and you are all abuilding of a confounded tottering Tower, that shall shortly fall upon your own heads.

Now unto you blind-folded worldlings, and prodigal proud stone-Kirke Members, the Devil hath found you a Toy to play withall in these dayes, those seldom times that you come under the means of grace, & true Preaching of the word, whereby you, in being attentive & diligent to hear, might have a right and true salve applied unto your wounded and corrupted Souls: But instead of so doing, your wanton scoffing minds are then (by your Driver) fitted for another design: you slight all that is said concerning your own dangerous sinful slavish condition, and you also are all for what

what you can hear is said in opposition against others. And thus you idlely and vainly wear out your few dear-bought dayes, and spend them in fulfilling of your own false wills.

The minor Party you scoffe and jear at, and all that they maintain, be it true or false.

The Major party and their sayings you brag and boast, be it right or wrong.

Your opposing of the one Party, is more out of the bitternesse of your Spirits against the truths they sometimes speak of, then out of any sensible knowledge that you have of the Errors they maintain.

And the other Party that you sometimes vainly prate for, it is out of your partiality, and outward respect you have to their persons, or rather would be respected by them, more then out of any love you have to any truth that they hold forth: for you know not truth from falshood; neither can you discern between Errors and sound Doctrine, because you have forsaken the God that created you; and ye know not your Redeemer: your hearts are made fat, your eyes are shut, and your ears are stopped; you see, but discern not; you hear, but do not understand, *Isa.* 6. 20. You sleight the meanes of grace, and you know not the day of your Visitation.

Your terriblenesse and the pride of your hearts hath deceived you, O you that dwell in the clefts of the Rocks, and proudly walk upon the high Hills, and make your nests as high as the *Eagle*, or amongst the Stars; yet I will bring you down, saith the Lord. *Jer.* 49. 20. *Obad.* 4. You forsake the Paths of uprightnesse, to walk in the wayes of darknesse; you rejoyce to do evil, and delight in the frowardnesse of the wicked. Woe be unto you that call good evil, and evil good, that put darknesse for light, and light for darknesse,

that

that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, & prudent in their own sight: Woe unto them that are mighty to drink Wine, and men of strength to mingle strong drink, which justifie the wicked for reward, and take away the righteousnesse of the Righteous from him: therefore as the fire devoureth the stubble, and the flame consumeth the chaffe, so their Root shall be rottennesse, and their Blossome shall go up as dust, because they have cast away the Law of the Lord of Hosts, and despised the word of the Holy one of *Israel*. *Isai.* 5. 20, 21, 22, 23, 24.

O Poor wretched and miserable men, let this be told you, that your temporal joy is the producing of your Eternal woe and sorrow; and that the time draweth near, when your laughter shall be turned into weeping, and your joy into heavinesse; and you shall be deprived of all your temporal enjoyments, and the object of your foolish mirth and youthfull rejoycing shall be done away, and then sorrow and grief will approach unto you, and horror and anguish will seize upon you, and you will be found naked, and void of the Wedding-Garment, and be bound hand and foot, and cast into utter darknesse, there shall be weeping and gnashing of Teeth.

Now unto you carnal Professors, and meer lip-labourers, that draw near unto God with your mouths, and honour him with your lips, but your hearts are far from him.

You have learned to talk of a God, and Godlinesse, but the onely true God, and the Power of Godlinesse you know not; your chiefest Treasure is transitory, and the object of your joy is but for a moment; your Webs shall not become Garments, neither shall you cover your selves with your works; your works are the works of Iniquity, and the Act of violence is in your hands; the way of peace you know

not, and there is no Judgement in your goings; you have made unto you crooked Paths; whosoever goeth therein, shall not know Peace: Woe be unto you that are at ease in *Zion*, yea you that have put your hands to the Plow, and are looking back, therefore you are not fit for the Kingdom of God *Amos* 6. 1. *Luk.* 9. 62. You sow the wind, and reap the whirl-wind; you conceive chaffe, and bring forth stubble; your words are empty, your Wombs are barren, and your breasts are dry.

Your building is founded upon the Sands, you are a fruitlesse Vineyard. *Isai.* 5. 2. Bearing sowre Grapes; you are Clouds without Water, carried about with winds, dry Branches, Trees whose Fruit withereth, without Fruit, twice dead, pluckt up by the Roots. *Jude* 12.

O blind, naked, and miserable men, let this be told you, that the work of regeneration and the new birth, is an earnest work, and that it requireth very much carefull watching, and continual striving. *Luk.* 13. 24. *Mark* 13. 33, 35. And earnest pressing to be brought forth out of the corrupt something into the pure nothing, which is all in all.

Now unto the despised seeking Souls, who earnestly seek the Lord in truth, in sailing over this Ocean of misery; your Ship hath been grievously tossed by many a raging Wave, and by side-winds have been cast near many dangerous Gulfs; yet during the time of these storms and tempests, by great providence, and unspeakable mercies, you cast forth your Anchors upon a sure Rock, and when the calm cometh, so that you take a view of those dangers that you have escaped, and rejoyce; yet you ascribe not the glory of your deliverance unto your selves, but earnestly make toward the promised Land, notwithstanding you mourn over those that are over-turned; yet your mourning shall be turned into joy; your building is founded upon the Rock; your Trea-

Treasure is not corrupt: You have a building of God, an house not made with hands, Eternal in the Heavens: No Lion shall be there, nor any Ravenous Beasts shall go up thereon; it shall not be found there, but the Redeemed shall walk there.

And the Ransomed of the Lord shall return, and come to *Zion* with Songs, and everlasting joy upon their heads, and they shall obtain joy and gladness, and sorrow and sighing shall flee away.

With whom I desire to commune and associate continually, who am your Friend and Fellow-traveller,

WILLIAM BOWND.

FINIS.

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